

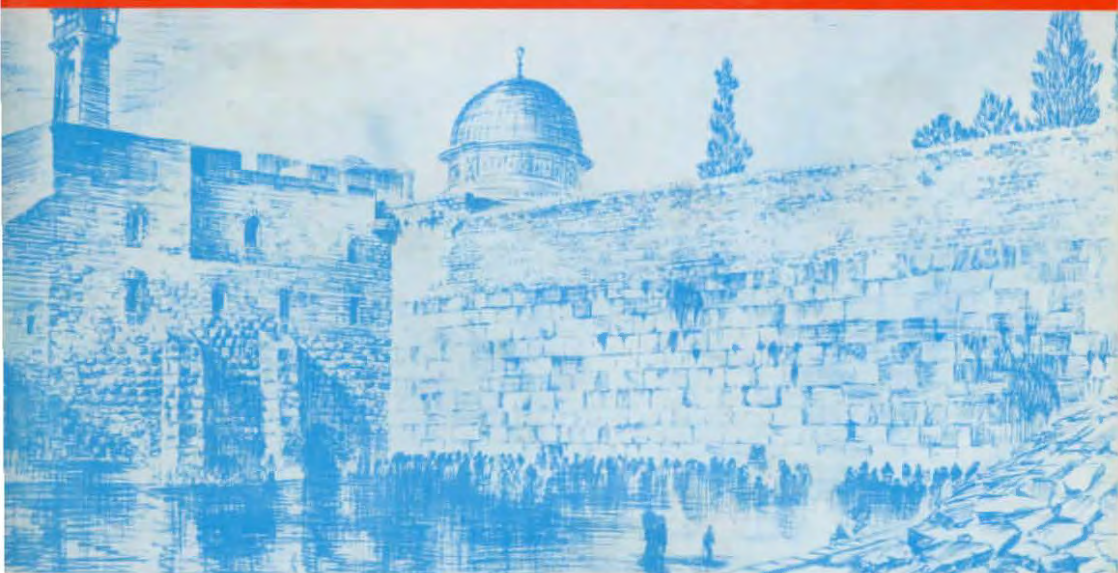


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THE לפד SHEKEL



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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of the numismatic aspects of Israel's coinage, past and present. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meetings and other activities which will bring news, history, technical, social and related backgrounds to the study of numismatics. Membership is open to all men of goodwill and to clubs who share the common goals of the Association. Membership on the Board of Directors is by vote of the membership and candidates for the Board are limited to the individuals whose primary vocation is not numismatic-related business.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour to Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$8.00 per year; life memberships are offered to all at \$125.00 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

The Editor's Drawer

This message is being written in the King David Hotel. Tomorrow we return home, and back to work. Thirty days from now, if all goes well, this issue of the SHEKEL will be in the mail to you.

I have met with all of the Israeli numismatic writers, and can say that all of them are well qualified, and extremely interesting people. We have added the name of Dov Genachowski to our numismatic consultants in Israel. This tremendous person is a virtual storehouse of numismatic lore, and the first of we hope to be many interesting articles, is in this issue.

The AINA tour is featured in a special extra page supplement added to the SHEKEL. I wish to thank tour members Moe Weinschel, Peter Moss, Jack Garfield and Sidney Olson, who in addition to myself, provided the photographs.

See you next issue. — E.S.

EDWARD SCHUMAN, *Editor*

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The President's Message

IF YOU were to tell me that our entire group would make the tour to Israel after the terrible tragedy and subsequent military actions in Lebanon, I would have had my doubts. All of the various tour groups we met in Israel had experienced some cancellations because of the incidents. But the A.I.N.A. group showed up 100%. For this we can all be proud.



MORRIS BRAM

Dispite the military actions, we were not aware of anything unusual. Our trips to all the borders of Israel were made on schedule. Aside from an abundance of military traffic, and an occasional road block check, we were unaware of any differences. Our group this year was the most cooperative and congenial we ever had. It was a pleasure leading this annual tour. Already, we have some deposits for 1979, so we must be doing something right.

When the idea of an A.I.N.A. forest of trees in the John F. Kennedy Memorial Park was suggested to us by member Ed Shade from Boston several years ago, I thought it would take ten years for us to fill up the 10,000 trees. How wrong I was. I am again happy to tell you that A.I.N.A. honored Board members Sidney Olson and Moe Weinschel with plaques dedicating to each a grove of 1000 trees. This filled up the forest. We journeyed to the new American Bi-Centennial Park where we have a new A.I.N.A. forest. This time, we honored Lena Bram with a plaque dedicating the first 1000 trees planted in her honor. And talking about trees, a record number of 1080 trees were paid for by tour members this year. Something again we can be proud of.

The 1978 tour medal is 35mm in diameter (as before) and struck in Bronze. The obverse features the A.I.N.A. emblem. The reverse is of historic significance. Shown is the Mosaic floor from the Seventh Century Synagogue in Jericho. Seen are the Menorah, Lulav, and Etrug, and the translation of the Hebrew words

"Peace upon Israel." This medal is the 10th in the series of A.I.N.A. tour medals, AND the theme is most appropriate in these troubled times.

This issue of the SHEKEL has a special extra page insert with the story of our tour written by Florence Schuman, our Exec. V. Pres. and Editor's better half. My editor has told me that there is an ancient Chinese proverb (or maybe a Jewish proverb) that one see is worth 1000 tells. He has enlisted the aid of several of the tour members who have sent him a smattering of their Israel trip photos . . . So see if you can recognize your friends.

We have met with the steering committee of the Israel Government Coins and Medals Corporation in Jerusalem. Representing A.I.N.A. in addition to myself were Exec. V. Pres. Edward Schuman, and Board members Sidney Olson, Moe Weinschel, and Arnold H. Kagan. We presented a detailed agenda to this committee, and to also the new acting Director General, our old friend Raphael Aldor. I am most grateful to be able to tell you that we received a detailed cablegram from Mr. David Barhaim, acting Chairman of the Board of the IGCM.

The Board of the IGCM had met, and the necessary steps have been taken so that A.I.N.A. and the IGCM will once again work in complete harmony with each other. This means good news for all Israel Numismatic Societies worldwide. We now can give them larger discounts from coin and medal issue prices, thus sorely needed revenue can funnel its way into the club's treasuries.

The 30th anniversary commemorative coins are listed on the back cover of this issue. If you belong to an Israel Numismatic Society, you can order through the club. If not, you can send your order to A.I.N.A. Regular mailing has already been made. The cover story is just a reminder.

Final touches are being put to the Judaic Tokens and Medals book. Our printers have assured us that these will be ready for the convention next month.

Shalom, Morris Bram

Internal Currency of the Israeli Kibbutz

PART I

By SIDNEY L. OLSON

The study of this internal currency that was used for many a year in Israel is an extremely interesting one. In actuality, for a collector, there is no beginning and there is no end. A voluminous study of this has been included in "*Judaic Tokens and Medals*" soon to be released by A.I.N.A.



SIDNEY L. OLSON

The purpose of this article is merely an introduction into the collecting of currency from the many Kibbutzim that exists.

The Union of Kibbutz Industries is the industrial arm of the Federation of Kibbutz Movements. It was founded in 1963 as an organization for all Kibbutz industrial projects.

To date, or as nearly up to date as one can be, there are already approximately 220 projects in hundreds of Kibbutzim. Each year 15 to 20 new industrial projects are set up.

Before going much further one must get a feel of what life is like in a Kibbutz. Kibbutzim are communal or collective villages. All property is collectively owned and worked as an organized collective basis. In return for constructive labors of all kinds, whether they be manual or housetype or teaching, one is rewarded according to the income of the commune. In a Kibbutz one finds central dining rooms, kitchens, and stores as well as social and cultural centers. Most of them have communal type kindergarten and educational facilities for the children that inhabit that commune. Certain of these Kibbutzim have become quite affluent in that they have complete recreational facilities and even award, in addition to all Jewish holidays, vacations outside of the grounds of the Kibbutz.

At the outset there was such a shortage of small currency whether it be paper or metal that in order to operate within the grounds of the Kibbutz, it was necessary to issue internal currency to be used for various purposes within the grounds. Warehouses, supply rooms and retail stores were established. In many of them there were shoemaker shops, tailoring shops, and other service shops, as were required. The currency pictured and described further along in this article was only good in that particular Kibbutz. In many cases they were earmarked for specific purposes, as well as universal supplies from the stores.

In many of the very complete type of Kibbutzim there were theaters, cinema houses, and currency was used for admission.

In a case where a vacation was allocated to a member of the Kibbutz, universal currency of the land such as legal tender was issued to these members as well as many times the use of a Kibbutz automobile and other luxuries.

The study of the philosophy of the Kibbutz will not be taken up in this article because it is quite an intricate sociological study. Suffice it to say they served a definite purpose in the building of Israel. The Kibbutzim also served a definite purpose in the defense of the land especially those that were in critical border areas.

According to the 1963 report of the Federation of Kibbutz Movements, they list a total of 240 Kibbutzim in Israel. If each of these had their own currency you would see what a herculean task it would be to have a complete collection. In many instances there was no internal currency used in certain Kibbutzim.

In this article there are pictures of currency from three typical Kibbutzim. The first one dealt with Kibbutz Afikim (Afikim). Both spellings are correct and we see the spellings both ways. This Kib-

butz is a member of the Ihud Hakvutzot Vehakibbutzim which is one of the very large groups of Kibbutzim. Afikim was founded in 1932 in the Jordan Valley. The group that makes up the Ihud Hakvutzot Vehakibbutzim, is the largest Kibbutz in Israel. The pictures of the examples shown were printed on cardboard. These are by far some of the better looking representations of currency that were used. The group of tokens depicting two men carrying a bundle of grapes are good only for groceries in the Kibbutz shop. The group of tokens showing a farm with cattle and a silo are good for any and all supplies in the Kibbutz store.

As I said this is one of the better endeavors of currency in that each denomination is a different color. The tokens used for groceries have the value in red overprinting. All the others good for small supplies in the Kibbutz store are printed all in black.

The word Afikim in Hebrew means "stream courses". It refers to the Jordan and Yarmuk rivers. This Kibbutz is situated between these two rivers. It was founded by pioneer youths from Soviet Russia who were among the last organ-

ized groups able to leave the country in the 1920's. In 1967 Afikim had 1,290 inhabitants from many countries. In addition to complete farming, they operated the largest plywood factory principally for export from Israel.

Simply by coincidence the writer happened to have visited this Kibbutz in 1954 and was quite elated to see the advanced state of industrialization of their plant.



50 AGOROT MEGGIDO

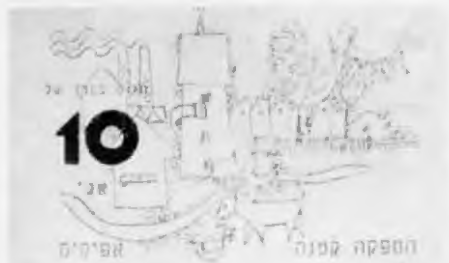


5 LIROT MEGGIDO



50 Agorot AFQUIM

The series with the grapes are for groceries



10 Agorot AFQUIM

This series is for small supplies in the Kibbutz store

The next group of internal currency under discussion is Kibbutz Megiddo. This Kibbutz was very important historically. It was founded in 1949 in the heart of the Jezreel Valley. The Jezreel Valley is mentioned in the new testament as the location of the battle of Armagedon.

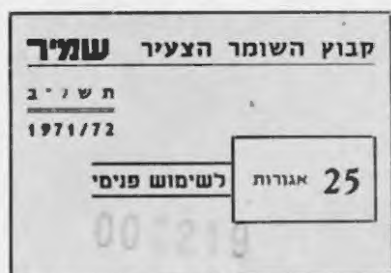
The Jezreel Valley is also noted agriculturally as an extremely fertile area. When Megiddo was founded it was a member of Kibbutz Artzi. The Jezreel Valley is located northeast of Tel Aviv.

The tokens pictured here are of post-1960 issue. The way one can tell the era is the denomination. Prutot were used prior to 1960 and Agorot were used after 1960. You will notice on each of these a rubber counterstamp which makes them official ready for use.

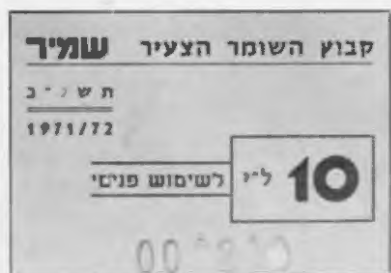
These tokens can generally be found in uncirculated or nearly uncirculated examples.

The product produced at Kibbutz Megiddo is principally agricultural. If you notice the founding of this Kibbutz in 1949 was after the state of Israel's existence and was of extreme strategic importance. At the time of its inception it was populated with 300 people, basically of Polish extraction.

The next currency to be dealt with is from Kibbutz Shamir. This Kibbutz was founded in 1944 in the Golan Heights. The establishment of this Kibbutz was strategic in nature being almost on the Syrian border. This Kibbutz also is from the group of the Kibbutz Artzi. The present population is just under 500 people.



25 Agorot SHAMIR



10 LIROT SHAMIR

Because Kibbutz Shamir is in such a strategic position I feel a few more words are necessary regarding it. The original group in 1944 were Rumanian who were transferred from a temporary camp in Ramat Yohanin. Until the 6-day war of 1967 this Kibbutz was constantly under

heavy fire from Syrian artillery. It struggled to reclaim for agriculture its hilly land covered with boulders. After the 1967 war, the economy of this Kibbutz was improved with land in the Huleh Valley. In 1968 Shamir had a population of 430 inhabitants. Presently they raise crops of fodder for animals and have tremendous fruit orchards. This Kibbutz is noted for its production of honey. The name Shamir means "Sharp Stone," because of the many rocks present.

The examples of the tokens depicted here are of recent date. You will notice they are dated 1971-72. This complete set must have been issued at one time because the validation number on all of these were 000219. Also the perforation mark on the left indicates that they were issued originally in books. The only thing known of these tokens is they were good for any and all supplies in the Kibbutz stores.

If I can indulge in a little further editorializing I would like to urge everybody interested in Israel numismatics to get interested in this series of collection. Although not too much has been printed to date on it I imagine quite a bit of material is available and at relatively low cost.

In addition to the pride of ownership of this internal currency one also can strive to pick up bits of information which will aid in the education of the history of the development of Israel. The Kibbutz movement was absolutely essential to the establishment and the growth in the State of Israel. The writer has found it very enlightening to dig out bits and pieces of the history of each of these Kibbutzim.

When the Judaic Tokens and Medals book is released this year, it will be very informative, and a boon to the collecting of this type of currency.

The Egyptian Paper Money Used in Palestine

By SAMUEL LACHMAN, Haifa

(Continued from March-April, 1978 Issue)

The Egyptian Banknotes (15).

The firms of Cassel of London, Salvago of Alexandria, and Suares of Cairo obtained a decree by the Egyptian government dated the 25th June 1898, an authorization to form a limited company under the name of "National Bank of Egypt" (16). The seat of the bank was at Cairo. In addition to regular bank transactions, the bank was authorized to issue banknotes. The original authorization was for fifty years. It was confirmed that during this period, no other bank would be authorized to issue banknotes.

The bank issued originally banknotes in the denominations of 50 piastres, 1 pound, 5 pounds, 10 pounds, 50 pounds, and 100 pounds. The abbreviation for piastres is P.T. (= piastre tarif), and for pounds L.E. (= livre égyptienne). A 25 piastres note was added during World War I, in 1917. It may be of interest to note the amount of notes in circulation on the 1st of January of each year between 1920 and 1928 in L.E. (17):

1920	61 661 005
1921	35 505 657
1922	33 898 609
1923	30 800 486
1924	33 528 841
1925	38 218 465
1926	32 117 757
1927	26 688 885
1928	26 126 490

Palestine had very little influence on the amount of notes in circulation. This is born out by the amount of Palestinian notes in circulation in Palestine on 30 September 1928, i.e. L.P. 1 765 388 (18).

The Egyptian banknotes bear the signatures of the governors of the bank. They were (19):

Sir Edwin Palmer	1898 - 1905
Sir Frederick Rowlatt	1905 - 1920
Sir Bertram Hornshy	1920 - 1931

According to George Azuma, the dates are slightly different.

The notes were all printed by Messrs. Bradbury, Wilkinson & Co., London. All notes bear a printers' imprint to this effect. The notes are multicoloured. In such cases usually the main colours are indicated. The early notes are without watermark, while the head of the Great Sphinx of Giza appears on later issues. The vignettes of the Egyptian notes

present a special problem. None of the notes bears an inscription describing the vignettes. The subjects shown are mainly related to Ancient Egypt, or to Moslem Egypt of the Middle Ages. Earlier notes have vignettes on the obverse only.

All Egyptian banknotes are fully dated by day, month, and year. The dates on the initial issue of 1899 are the first printing dates of the notes. Subsequent printings bear the same date. Beginning at least during World War I, the dates are printing dates, and were changed with each new printing day.

The notes have serial numbers composed of six digits. The numbers are preceded by a prefix. On earlier notes the serial number appears twice and on later notes three times. A number of notes issued during World War I, and sometimes later have a comma after the third digit of the serial numbers. Changes of style of the serial numbers were observed. The prefix is composed of a letter and a numeral. Two forms exist:

- a) Letter above numeral: $\begin{matrix} A \\ 1 \end{matrix}$
- b) Letter oblique numeral $A/1$

The system used for the allocation of the prefix letters can so far not be elucidated from the notes. The initial issue of 1899 started with $\begin{matrix} 1 \\ A \end{matrix}$ for the P.T. 50 note, $\begin{matrix} 1 \\ B \end{matrix}$ for the L.E. 1 note and so on. The numeral in the prefix was changed with each printing date with the exception of the issue of 1899. During World War I, notes were printed daily including Sundays. The prefix numbers run up to 100 and then the prefix letter was changed. From these particulars it is possible, when a number of prefixes and dates of a note are known, to find further prefixes and dates by interpolation. This system was adopted in the following listing. In later issues the numeral of the prefixes continued above 100, but this does not concern the issues described here.

The Early Issue of 1899.

The early issue was described by this writer elsewhere (20) and will not be repeated here. It is not known if any of these early notes were still in circulation in 1918.

The Egyptian Notes Used in Palestine.

Abbreviations.

The months and indicated in Roman numerals in order to save space, although the complete names of the months appear on the notes.

<i>Obv.</i>	Obverse
<i>Rev.</i>	Reverse
<i>mm</i>	millimeter
<i>Wmk</i>	watermark
<i>SerNos</i>	Serial numbers
<i>comma</i>	there is a comma after the third digit of the serial numbers
<i>Sign.</i>	Signature
<i>series</i>	means the numeral in the prefix
*	the date is reported
**	the date and the prefix are reported

Dates listed not marked * or ** are interpolated dates and series.



25 Piastres.

Obv. Scene on the Nile. This is the designation given elsewhere. The location shown could not be identified. Colours: Sepia/olive green and multicoloured.

Rev. Guilloché and inscriptions. Colours: Steel blue/orange-yellow.

Size 121 x 72 mm. No wmk. 2 SerNos, comma. Prefix L oblique numeral.

Sign. F. Rowlatt.

Series	Date	Series	Date
1	5.VIII.1917*	21	1.VI.1918.
2	6.VIII.1917.	22	2.VI.1918.
3	7.VIII.1917.	23**	3.VI.1918.
4	8.VIII.1917.	24	4.VI.1918.
5**	9.VIII.1917.	25	5.VI.1918.
6	10.VIII.1917.	26	6.VI.1918.
7**	11.VIII.1917.	27	7.VI.1918.
8	12.VIII.1917.	28	8.VI.1918.
9	13.VIII.1917.	29	9.VI.1918.
10	14.VIII.1917.	30**	10.VI.1918.
11**	15.VIII.1917.	31	11.VI.1918.
12		32	12.VI.1918.
13		33	13.VI.1918.
14		34	14.VI.1918.
15		35	15.VI.1918.
16		36	16.VI.1918.
17		37	17.VI.1918.
18		38	18.VI.1918.*
19		39	19.VI.1918.
20		40	20.VI.1918.



50 Piastres.

Obv. At left the Great Sphinx of Giza. Colours: Deep brown, orange-brown, pale violet background.

Rev. Guilloche and inscriptions. Colours: Blue on green, red, green background.

Size 131 x 77 mm. No wmk. 2 SerNos, comma. Prefix letter oblique numeral.

Sign. F. Rowlatt.

<i>Series</i>	<i>Date</i>	<i>Series</i>	<i>Date</i>	<i>Series</i>	<i>Date</i>
	Prefix Q		Prefix P		Prefix P
	1.VIII.1914.*	1	11.III.1917.	31	11.V.1918.
20**	31.I.1915.	2	12.III.1917.	32	12.V.1918.
	8.II.1916.*	3	13.III.1917.	33**	13.V.1918.
54**	4.V.1916.	4	14.III.1917.	34	14.V.1918.
84**	5.XII.1916.	5	15.III.1917.	35	15.V.1918.
91	1.III.1917.	6	16.III.1917.	36	16.V.1918.
92	2.III.1917.	7**	17.III.1917.	37	17.V.1918.
93	3.III.1917.	8	18.III.1917.	38	18.V.1918.
94**	4.III.1917.	9	19.III.1917.	39	19.V.1918.
95	5.III.1917.	10	20.III.1917.	40	20.V.1918.*
96	6.III.1917.		4.VII.1917.*	56**	16.VII.1918.
97	7.III.1917.				Prefix ?
98**	8.III.1917.				12.II.1920.*
99	9.III.1917.				
100	10.III.1917.				



One Pound.

Obv. A palm tree and ruins. In Egypt this note is called the "Karnak" type.
Colours: Deep ultramarine, in centre carmine-rose.

Rev. Guilloche and inscriptions. Colour: Green.

Size 159 x 83 mm. No wmk. 2 SerNos, comma. Prefix letter oblique numeral.

Series	Date	Series	Date	Series	Date
	Sign. F. Rowlatt Prefix R		Sign. F. Rowlatt Prefix S		Sign. F. Rowlatt. Prefix V
	21.IX.1914.*	8**	28.VII.1918.	1**	21.III.1920.
12**	22.II.1915.	23**	23.IX.1918.	2	22.III.1920.*
34**	15.II.1916.	24	24.IX.1918.	3	23.III.1920.
	24.VIII.1916.*	25	25.IX.1918.	4	24.III.1920.
59	15.XII.1916.	26	26.IX.1918.	5**	25.III.1920.
67**	22.III.1917.	27	27.IX.1918.	6**	26.III.1920.
78**	23.VI.1917.	28	28.IX.1918.		Sign. B. Hornsby.
79	24.VI.1917.	29**	29.IX.1918.		
80	25.VI.1917.		29.XII.1918.*	18**	14.I.1924.
81	26.VI.1917.	54**	4.VIII.1919.	19**	15.I.1924.
82**	27.VI.1917.	55	5.VIII.1919.	23	? ?
83	28.VI.1917.	56	6.VIII.1919.		
84**	29.VI.1917.	57	7.VIII.1918.		
97**	13.IV.1918.	58	8.VIII.1918.		
		59	9.VIII.1918.		
		60	10.VIII.1918.		
		61	11.VIII.1918.		
		62	12.VIII.1918.		
		63	13.VIII.1918.		
		64**	14.VIII.1918.		
		70**	1.I.1920.		
		71	2.I.1920.		
		72**	3.I.1920.		
		95**	15.III.1920.		
		96	16.III.1920.		
		97	17.III.1920.		
		98	18.III.1920.		
		99	19.III.1920.		
		100	20.III.1920.		



One Pound.

Obv. At left the head of a pharaoh, who may be Meneptah (21). The right head is not that of a pharaoh. It wears the divine beard, but the uraeus snake on the forehead, the sign of royalty is absent. In centre a camel to left before a khanqa (22), probably in the Mameluk cemetery outside Cairo.

Rev. Guilloche and inscriptions. Colours on both sides red and blue.

Size 160 x 85 mm. No wmk. 3 SerNos, comma. Prefix H oblique numeral.

Sign. B. Hornsby

Series	Date	Series	Date
1	1.VI.1924*	36**	6.VII.1924.
2	2.VI.1924.	37	7.VII.1924.
3	3.VI.1924.	38	8.VII.1924.
4	4.VI.1924.	39	9.VII.1924.
5	5.VI.1924.	40	10.VII.1924.
6**	6.VI.1924.	41	11.VII.1924.
7	7.VI.1924.	42	12.VII.1924.
8	8.VI.1924.	43	13.VII.1924.
9	9.VI.1924.	44**	14.VII.1924.
10	10.VI.1924.	45	15.VII.1924.
11	11.VI.1924.	46	16.VII.1924.*
12	12.VI.1924.	47	17.VII.1924.
13	13.VI.1924.	48	18.VII.1924.
14	14.VI.1924.	49	19.VII.1924.
15	15.VI.1924.	50**	20.VII.1924.
16	16.VI.1924.*	51**	1.IX.1924.
17	17.VI.1924.	52	2.IX.1924.
18	18.VI.1924.	53	3.IX.1924.
19**	19.VI.1924.	54	4.IX.1924.
20	20.VI.1924.	55	5.IX.1924.
21	21.VI.1924.	56	6.IX.1924.
22	22.VI.1924.*	57	7.IX.1924.*
23**	23.VI.1924.	58	8.IX.1924.
24	24.VI.1924.	59	9.IX.1924.
25	25.VI.1924.	60	10.IX.1924.
26**	26.VI.1924.	61**	11.IX.1924.
27	27.VI.1924.	62	12.IX.1924.
28	28.VI.1924.*	63	13.IX.1924.
29	29.VI.1924.	64**	14.IX.1924.
30	30.VI.1924.	65	15.IX.1924.
31	1.VII.1924.	66**	16.IX.1924.
32	2.VII.1924.	67	17.IX.1924.
33	3.VII.1924.	68**	18.IX.1924.
34	4.VII.1924.	69	19.IX.1924.
35	5.VII.1924.	70	20.IX.1924.

Arnold Keller lists a date 1.VI.1925, which is considered doubtful.



One Pound.

Obv. The head of a farmer (?). The personality shown is not known.
Colours: Green, head blue.

Rev. The courtyard of a mosque, which so far could not be identified.
Colour: Violet.

Size 160 x 86 mm. Wmk. Sphinx. 3 SerNos. Prefix J over numeral.

Series	Date
1**	1.VII.1926.
2**	2.VII.1926.
3**	3.VII.1926.
4**	4.VII.1926.
5**	5.VII.1926.
6**	6.VII.1926.
7**	7.VII.1926.

Series J is dated 8.VII.1928.

8

(TO BE CONCLUDED IN NEXT ISSUE OF THE SHEKEL)

ISRAEL - HOLYLAND EXPO '78

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19th Century Medals of Jewish Scientists/Intellectuals

By ELI SEMMELMAN, Haifa, Israel

1826 MEDAL OF THE NEW SYNAGOGUE OF MUNICH

The City of Munich was founded in 1158 at the area where a very important road crossed the river Isar. A town started, eventually a market developed and a custom house and mint were built. From 1255 till 1918, Munich was the capital of the Bavarian Duchy, and from 1918, the capital of the state of Bavaria.

In the middle of the 13th century, Jews had a separate quarter in the city, containing a synagogue, a mikveh (ritual bath) and a hospital. However in 1285, because of a blood libel, 180 Jews were burned. The community got smaller as many restrictions were placed upon it, and in the Black Death pogroms in 1348/49, ceased to exist.

in which they gathered their representatives from the entire state of Bavaria, for a common fight for their equal civil rights.

Munich was the cradle of the Nazi Party, and many national and racist movements against the Jews started in the city. Synagogues and cemeteries were violated often, and many East European Jewish immigrants were expelled from the city. The first Nazi concentration camp, Dachau was erected near the city. At this time there lived in Munich over 10,000 Jews who established cultural, social and religious life, in spite of a regime of discrimination and cruel oppression.

From the 15th of May, 1938, 3,500



Obverse

The Jews who returned to the city were hurt by the remission of debts in 1385, and 1390. By the year 1442, Jews were expelled from Bavaria, and the synagogue turned into a church.

About 1725 Jews started again to settle in the city who did business with the Bavarian rulers. By 1805, they were allowed to live in the whole city and observe religious rites. The Jewish population numbered 451 in the year 1814 and two years later permission was granted to open a Jewish cemetery, a Jewish school, and in 1826 a synagogue was inaugurated.

To commemorate this event, the medal shown in this article was issued. The community continued to grow from 842 people in 1848, to 8,739 in 1900, and to about 11,000 just prior to World War II. This constituted about 20% of the Jewish people who lived in Bavaria.

The Jews took a prominent part in the social culture and political life of the city



Reverse

Jews left the city. In July, of that year, the first synagogue was destroyed. In the crystal night horror, two more synagogues were burned, and over 1000 Jews were detained in Dachau. 4,500 more were subsequently deported to death and concentration camps and from them remained only 300 people.

The medal shown was issued for the occasion of the opening of the synagogue in Munich in 1826. It is in silver, and is shown actual size. The obverse shows the synagogue. The legend translates: The building of the new synagogue in Munich. Below the building is the name of the engraver I. W. Loewenbach.

The reverse legend translates: Built under the glorious rule of his majesty the King Max Joseph I. Inaugurated on the eve of Passover 5586 (The Jewish Year) 21 April 1826 in the presence of their Majesties King Ludwig I and Queen Therese, shall they live long, Please God.

A Tale of Three Misionarías

By DOV GENACHOWSKI

MR. NICOLAYSON required wine. Not just a bottle or two, but quite a lot of it — as a matter of fact, more than 50 "rotels" of wine. Why? It is not hard to guess. The Rev. Mr. Nicolayson was a missionary in Jerusalem at the middle of the last century — and in addition to being a missionary to the Jews, served the small Protestant community in town, before it was even formally founded as a church. So of course, he needed wine. You might say that, still, 50 rotels is a lot of wine. Perhaps you're right, and perhaps part of the wine was drunk just for the pleasure of it. Nicolayson was a Dane, sent to Jerusalem in 1827 by the *London Society for Spreading the Gospel Among the Jews*. In fact, he was the first Protestant missionary in Jerusalem. Was he successful or not — opinions vary, mainly according to the owners' creed.

but generally it seems that as a missionary he was not too successful.

Nicolayson was among the founders—some say he was the founder—of the English Hospital in Jerusalem, established in 1844 right next to the Jewish Quarter. The hospital was a missionary undertaking—it even served Kosher food—and its danger to the Jewish community was enormous, as Jerusalem lacked anything but the most primitive of medical services. More than any other missionary institution, such as Nicolayson's own "*Convert Club*", the hospital scared the leaders of the Jewish community. Its existence, and counteractions against it, started the development of Jewish clinics and hospitals in Jerusalem.

So Mr. Nicolayson needed wine. To obtain the wine, he went to another mis-

Note.

Note.
The Lord's Supper was administered
by our Missionar Nicolaison on
the 4th April. 1. Full Communion 34. Kottelä & 8 Priest. - 27 Cases.
72. Fasten H. and on 18. Kottelä & 8 Priest - 146. Priest

Zur Summe 416. R. an

Jerusalem, d. 5. Juli 1856.

Will Mr. Berghelm please to
pay the above \$100.00
to Mr. Schmeidler, on behalf
Geo. F. Meyer

J. L. Sneller,
Professor.

sionary, to Ludwig Schneller. Schneller, the German, is of course far more known than Nicolayson. His parish was among Arabs, and mainly among Christian Arabs, belonging to other sects than his own. He could not openly work among Moslems—the Turkish rulers, to put it mildly, would not have been happy. Schneller established "*Schneller*", as we call the compound to this day, only he called it "*The Syrian Orphanage*". It appears even now, in German and Arabic, on the main building in the compound, on Malchei Israel Street. "*Syrian*"—because the orphanage was intended for the victims of the then current massacre of Christians in Lebanon. Nothing much changes in the Middle East, and as few Christians in the world cared then as care now about their brethren being killed in Lebanon.

Schneller was of the few who cared. The compound, in addition to the orphanage, included several other institutions: a school for the blind, a printing press, brick factory and so on. "*Schneller*" is now used for a variety of other purposes, but one can, even today, read on each building the name of the German city from which the donations for its construction came. The area of the brick factory, which still operated a few years ago, barely escaped being the subject of a really scandalous real estate "*deal*" not so long ago.

Schneller's orphans did some agricultural work, hence he had wine. So in the "*Note*" reproduced here he undertakes to supply Nicolayson with 52 rotels of wine. One barrel of 34 rotels, and 72 bottles of quarter-rotel (a rotel was a weight unit—more or less about 6 pounds) each, or 18 rotels in bottles—together 52 rotels. The price was uniform, 8 piasters the rotel—or 416 piasters the lot. Schneller undertook to supply the wine within a year—but he wanted his money right away.

Nicolayson, unlike Schneller, was not short of money. Somebody of that generation calculated that the conversion of a single Jew cost the London Society not less than a thousand Pounds Sterling—a very large sum indeed at those times. Of course, Nicolayson did not carry so much money as 416 piasters in cash. And here enters the picture the third missionary, the third person on our "*Note*" and perhaps the more interesting, Paul Bergheim. At that time, Bergheim was already an ex-missionary and a full-time, or almost full-time, banker. Nicolayson sends Schneller's "*Note*" of July 5, 1836, to Bergheim, with the following endorsement at the bottom left corner: *Will Mr. Bergheim please to pay the above 416 Piasters to Mr. Schneller on private acct. of J. Nicolayson*". Nicolayson wrote in English, Schneller in German. The reverse of the Note, in Schneller's handwriting, carries the address: *Herren Missionar Nicolaison in Jerusalem*." Bergheim, for all we know, paid—and one can surmise that Schneller delivered the wine to Nicolayson on time.

Bergheim was a converted Jew, who worked for several years in the pharmacy of the English Hospital. Apparently, he wasn't a very good pharmacist. Williams, who published a map-cum-description of the city in 1849, remarked that the pharmacy with the "*least satisfactory*" department of the London missionary society. Did Bergheim realize it too? In any case, he became a businessman. His main business was banking. The first Palestine Baedeker, of 1876, states that Bergheims Bank on the Christians Street is "*respectable*", but the very same guide-book notes that at the same address Bergheim "*sells wine, English beer etc.*" Perhaps it was not very tactful of Nicolayson to send him a note concerning a purchase of wine elsewhere—but, then, Nicolayson was not a very tactful person.

Bergheim did well in his businesses. In

addition to banking — “bearer bills and letters of credit are discounted by Mr. Bergheim, banker. He offers better exchange rates than those of Beyrouth, and a higher price for gold,” as stated in another tourist guidebook — and the wine and beer shop, Bergheim owned several farms and produced sizeable quantities of wheat. In 1869 he purchased the land of Abu-Shosha, which included the “*tel*” of biblical Gezer.

In 1877 Bergheim established in Jerusalem a modern steam-mill, producing white flour “*like in Europe*.” The Jews called in “*Bergheim’s Mehl*” (Bergheim’s flour). Since, according to Jewish Law, Bergheim remained a Jew — albeit a bad Jew — his land was Jewish owned, and the ritual gifts — tithe — for the Priests and Levites were to be given from the crops.

N. H. Hamburger, another Jerusalem banker and a partner of Bergheim’s in several deals, participated in the tithe-giving ceremony, and described Bergheim’s anger, not at the tithe-giving, but because the Jerusalem Rabbis did not “*trust*” him. “Even the Turkish Government taxes me according to my books,” he complained, “but Jerusalem’s Jews don’t rely on my accounts, and their Rabbis come down to the estate to measure the wheat crop in person . . .”

Bergheim’s last house was on the “*City Park*,” today’s “*Auster Garden*,” near City Hall — next to the Russian Compound. Later it served as the French Consul-General’s residence, and today houses units of the Hebrew University. A plaque commemorating Bergheim’s memory is in the building.



10th ANNUAL TOUR GROUP AT WESTERN WALL

A.I.N.A.'s 10th ANNUAL TOUR TO ISRAEL

By FLORENCE SCHUMAN

For us, this tour started on Thursday, March 16th at about noon time. Thirty-three members of the INS of Greater Miami and their friends assembled at Miami International Airport for our flight to New York. There, we were met by a special bus, whisked to the El Al Terminal at Kennedy Airport assisted thru security, and soon were in our 747 plane winging our way to Israel. A total of 109 people made up this 10th Study Tour to Israel. People from the west coast, the midwest, the north and the south.

The news out of Israel one week prior to the trip had not been good. The terrorist attack on the bus, and the retaliation move by Israel had many of us wondering what to do. After all, nobody wants to be caught up in a military action. We calmed the fears of those who had called expressing apprehension about the trip, and can happily report not a single cancellation on the tour.

The plane ride was a joy. A veritable party. We were all good friends by the time we landed at the Tel-Aviv airport some 10 hours later. We filed into three busses, the Red Bus, the Blue Bus, and the Green Bus, for our trip to the Dan Hotel in Tel-Aviv. It was late Friday evening then, we had lost seven hours due to the time differential. We all ate a leisurely dinner, and retired to bed.

Saturday was a day at rest. On Sunday and Monday we toured the sights around Tel Aviv. We visited an absorption center in Ashdod where we were given a brief outline on the integration of the new immigrants into Israel society. Then to Ashkelon, once the center of Philistine culture and associated with Samson and Delilah. Today Ashkelon is a restful holi-

day center with a unique National Park. Ancient ruins, have been excavated and set near each other in lovely surroundings of trees and lawns.

We continued to Kibbutz Yad Mordecai to see the reconstructed battlefield of the 1948 War of Liberation and the Warsaw Ghetto Museum. Then to Rehovot for a visit to the world famous Institute of Science. The grounds are majestic like the finest park. We included a visit to the house of Chaim Weizmann, located on a hill overlooking a most beautiful panorama of the area. Monday saw us in Jaffa, then at the Kadman Museum, where Dr. Arie Kindler had a short slide presentation for us.

We continued to Caesarea to tour the ancient ruins, the Roman Theatre, the Aqueduct and Herodian Harbor. North to the artists village of Ein Hod to walk along the streets of the village and watch the artists at work. Then to a Druze Village for a short visit before continuing on to the Dan Carmel in Haifa for overnight.

Our Tuesday morning tour of Haifa included the Bahai Shrine and the lovely Persian Gardens. On to the Maritime Museum where Dr. Arie Ben Eli, the Director, showed us through the Museum. We drove north to Acre to walk along the walls and escarpments of the Old Town. Saw new excavations of the Crusaders' City. Then north to the Guesthouse of Kibbutz Gesher Haziv for lunch. After lunch a tour of the kibbutz which was founded by Canadian and American pioneers. Continued to Rosh Hanikra observation post on top of the white rock cliff. We descended by cable car to the Grottoes with their fascinating

and eerie beauty. We are at the northern border with Lebanon. Only a few miles away are the forces of the Israel military in their mopping up military action. Afterwards we return to the Dan Carmel in Haifa.

On Wednesday, we drove to Safed, birthplace of the Cabbalistic Movement. We toured the narrow stone streets in the Old Town with its charming artists quarter and visited the Old Synagogue of Josef Karo. We then drove to the Golan Heights, the U.N. forces separate Israel from Syria. Then to the Guest House of Kibbutz Kfar Giladi for lunch. After lunch to Kiryat Shmonah, development town in the Upper Galilee, and the Huleh Valley to the Sea of Galilee. To Capernaum to see the remains of the ancient synagogue containing many interesting stone carvings. This synagogue, partly reconstructed is one of the largest and most beautiful of the ancient synagogues. The AINA Tour Medal uses a motif from this site. We then boat cruise across the Sea of Galilee to Tiberias and a short orientation tour of the town before returning to the Dan Carmel for overnight. The evening brings us at dinner with the Israel Numismatic Society of Haifa followed by a Masked Purim Party. Music and dancing makes this a most memorable evening. Afterwards like at all cities we visit, a group of Israeli coin dealers fill the hotel lobby, and the buying and selling of coins is available to those interested.

Thursday we transferred to Ben Gurion airport for our Arkia flight to Eilat, and the Laromme Hotel. Swim suits were in order, as well as viewing the Scandanavian beauties who make good use of Eilat as a resort.

Friday saw a morning tour of the town of Eilat including a visit to the shopping center, the underwater observatory and

the Fjord. Afternoon transfer to Eilat Airport for our flight to Jerusalem Airport and transfer to the King David Hotel in Jerusalem. Friday evening we took an optional walk to the Western Wall to take part in the Shabbath Services.

Saturday at Jerusalem was a day of rest. But many spent the day in the Shuk, the Arab market in the Old City. Afterwards we compared the bargains and learned who were the best bargainners.

On Sunday we arrived at the Knesset for a visit and discussion. We continued on to Mt. Herzl and the Military Cemetery, Yad Vashem—museum to the Holocaust, the Hadassah Medical Center. On to the ultra-orthodox section of Mea Shearim and then to the Israel Museum. Dr. Meshorer was on military duty, but one of his assistants showed us through the new Numismatic Section.

Monday we left Jerusalem for Jericho to visit the ruins of the Jewish synagogue and the excavations of the oldest civilized town in history. Continued along the shores of the Dead Sea to Massada. By cable car, built several years ago by Arnold H. Kagan, board member of the A.I.N.A., we ascended to the top, to the last stronghold of the Zealots in the war against the Romans. On the way back, some of us took a swim in the Dead Sea, whose waters are supposed to have miraculous effects. Returned to Jerusalem stopping on the way at the Qumran Caves and the ruins of the Essene Settlement where the Dea Sea Scrolls were found. Then to the King David Hotel for overnight.

Tuesday we drove to the Dung Gate of the Old City to visit the Western Wall, the Temple Area and the Dome of the Rock. Then to Bethlehem to visit the Church of the Nativity and Rachel's Tomb. We then drove to the Mt. of Olives for a panoramic view of the Old City. To

Mt. Zion to see the traditional Tomb of King David and the Room of the Last Supper. Continued to the Via Dolorosa and the Church of the Holy Sepulchre— Afterwards to the office of the Israel Government Coins and Medals Corp., where sales were brisk and the members had the opportunity to witness the destruction of several medal dies of which the mintage was completed. Our gala farewell banquet took place this evening.

Jerusalem's Mayor Teddy Kollek, who has never missed attending one of our Jerusalem functions, brought greetings to the American visitors. He was presented an enamelled Jerusalem-Knesset 59mm bronze medal by A.I.N.A. President Morris Bram. The mayor said it was one of the most beautiful gifts he has ever received.

The new Acting Director General of the IGCM, Mr. Raphael Aldor, was introduced and brought us greetings. Mr. Y. Avener gave us first hand news on the recent peace negotiations.

A surprise entertainment was provided by Red Bus Driver Danny, who among other occupations is a chicken farmer

and accordionist. Accompanied by Red Bus Tour Guide Elie who sang a medley of traditional Jewish folk songs.

Wednesday saw us at the Hadassah hospital. Then to an Army settlement for a memorable visit. At the Kennedy Memorial, we honored Board members Sidney Olson and Moe Weinschel by unveiling plaques in their honor at the A.I.N.A. forest. This forest is now filled and we journeyed to the New American Bicentennial Forest where we honored Lena Bram with the first plaque in this new A.I.N.A. forest in this park. We each planted a tree opening up this new grove for Israel. The Red Bus with Jack Garfield as tree committee head won the prize for the most trees sold. All together 1080 trees were paid for by all three tour bus occupants. A record to be sure.

Weary and tired, but full of elation, we awoke to the telephone call at 5:00 A.M. Thursday for our transfer to Tel Aviv and Ben Gurion Airport and our trip back home.

The 10th A.I.N.A. study tour had ended, but its memory will be revived many times as we look at the pictures and read the story of this wonderful tour.



HERE WE ARE AT J.F.K. AIRPORT

**AT THE OFFICE OF THE ISRAEL GOVERNMENT COINS AND
MEDALS CORP. — JERUSALEM**



THE NATIONAL MARITIME MUSEUM — HAIFA







Victory at the Western Wall

By JACK GARFIELD



The Victory Coin was the first ten pound coin to be issued by the State of Israel. Out of the Six Day War came an undivided, united Jerusalem, and with it, access to the Wailing or Western Wall. This section of the western supporting wall of the Temple Mount, which has remained intact since the destruction of the Second Temple in 70 C.E. is the most hallowed spot in Jewish religion and tradition. It

was the center for mourning over the destruction of the Temple and of Israel's exile.

The Western Wall tradition started about 1520 either as a result of the immigration of Spanish exiles, or in the aftermath of the Turkish conquest of 1518. All sources of literacy describe it thereafter as a place of assembly and of prayers for the Jews.

From December 1947, after bloody incidents with the Arabs, Jews were no longer able to approach the Western Wall. With the capture of the Jewish Quarter of the Old City in 1948, Jews were prevented for 19 years from even looking at the wall from afar. The cease fire agreement granting freedom of access to the holy places was not kept by the Jordanians. On June 7th, 1967, the Wall was liberated by Israel's parachutists breaking through the bloody gate.

Upon the liberation of the Old City of Jerusalem, the Western Wall, and the Holy Mount, the Chief Rabbi of the Israel Defense Forces, then Brigadier General Shlomo Goren, gave forth the following prayer:

Shlomo Goren, chief chaplain of the Israel Defense Forces, blowing the shofar at the Western Wall, Jerusalem, during the Six-Day War, 1967.



May God be with you, soldiers of Israel, beloved by your people, crowned in glory and victory!

I am speaking to you from beside the Western Wall, the last remnant of our Holy Temple. Comfort ye, comfort ye my people, saith your God.

This is the day for which we have hoped. Let us be glad and rejoice in our salvation.

The vision of past generations has been realized in our sight; the city of God, the site of our Temple, the Holy Mount, and the Western Wall, symbol of our messianic redemption, have today been liberated by you, the heroes of the Israel Defense Forces.

You have today fulfilled the ancient vow: **If I forget thee, O Jerusalem, may my right hand forget its cunning.** Indeed, we have not forgotten thee, Jerusalem, city of beauty and holiness, and your right hand — the right hand of God — has accomplished this historic Redemption.

Who will not rejoice at heart to hear the glad tidings? For now the gates of Zion, ancient Jerusalem, and the Western Wall are open for the prayers of their children — their builders and liberators in Israel, and all Jews throughout the Diaspora who will come to offer up thanks to the Creator of the universe.

The Divine Presence, which has never departed from the Western Wall, is now moving before the armies of Israel in a pillar of fire to light our way to victory, and is enveloping us in clouds of glory. Happy are we who have been privileged to witness this exalted hour, supreme in the annals of our people.

To non-Jews throughout the world we declare that we shall protect with deep respect all places holy to peace-loving nations and religions. Their gates will be open to members of all faiths.

Soldiers of Israel, to you has been granted the greatest privilege of our nation — to fulfill the prayer repeated throughout the generations, the vision of the prophets: **For Thou, O Lord, hast burnt it with fire, and Thou shalt rebuild it, as it is written: "For I, saith the Lord, shall be a wall of fire round about it, and I shall be the glory within its midst."** Blessed art Thou, O Lord, who comforteth Zion and rebuildeth Jerusalem.

And to Zion and the remnant of our Temple we announce the good tidings: Thy sons have returned to their borders, our feet are standing within thy gates, O Jerusalem, now united with the new Jewish Jerusalem to form a city which is the perfection of beauty, the joy of all the earth, the capital of the eternal State of Israel.

In the name of Jewry, both here and in the Diaspora, I hereby pronounce with supreme joy the benediction: **Blessed art Thou, O Lord our God, King of the universe, Who hast kept us alive, and preserved us, and brought us to this occasion.**

This year in rebuilt Jerusalem!

Chief Rabbi of the Israel Defense Forces,
Brigadier General — Rabbi Shlomo Goren

Wednesday, June 7, 1967

Six years ago I promised you that we would enter the Old City of Jerusalem together. Today I have fulfilled my promise.

I have never before today experienced such pleasure and deep emotional satisfaction in keeping a promise.

The Temple Mount has been liberated, and you offered up a prayer at the Western Wall as I stood beside you.

May we have the privilege of guarding Jerusalem forevermore.

The Victory Commemorative coins were struck in Silver and Gold. The Gold



This is the gold proof Victory Coin, actual size, 33 mm., struck at the Swiss Federal Mint, Berne.

and the uncirculated pieces were struck at the Swiss Federal Mint in Berne. The proof or specimen pieces were minted by S. Kretschmer and sons in Jerusalem.

All three pieces were produced from the same designs, but there are numerous die variations amongst all three coins. On the silver proofs, the tip of the sword on the obverse has a sharper point than on the Uncirculated or gold issues. The stones of the wall have different renderings and the placement of some of the

letters in relationship to the stones are different. The contrast between the two silver coins differ both in design as well as workmanship. The proof issue has more of a medallion treatment, and it should be noted that the Kretschmer firm's previous works for the Israel Government had been in the medallion fields.



Proof and Uncirculated Silver



Israel's Commemorative Coinage: A Legacy From Bezalel

By D. BERNARD HOENIG

SINCE BEZALEL heeded the call of G-d to fashion the Tabernacle in the desert some 3,000 years ago, the Jewish artisan has been a vital part of the Judaic heritage down through the ages. With Talis and Tefilin, Torah and Megillah, candlesticks and Menorah, winecups, Seder plates, spice holders and esrogim boxes, the Jew has clung to his faith, observing the rituals and beautifying the traditions.

Today the creative spirit of Bezalel lives on, manifesting itself in many different forms from the Yemenite's delicate art of weaving silver to the teen-ager's crocheting of stylish yarlmakahs. One of the most artistic, yet little known, fields of Jewish expression is that of Israel's commemorative numismatics: the minting of special coins to honor events, places, people or ideological concepts. Primarily for the hobbyist and very rarely found in circulation, these coins are, nevertheless, legal Israeli tender ranging in value from one-half lira to 1000 lirot. Each commemorative contains a different design prepared by renowned artists such as Rothschild and Lippman, Miriam Karoli, Zvi Narkiss, Jacob Zim and countless others.

Majestic and strikingly beautiful, these spheres of gold, silver or cupro-nickel are issued exclusively by the Bank of Israel and distributed by the Israel Government Coins and Medals Corporation in Jerusalem. There are approximately 150,000 subscribers to the IGCAM who purchase these commemorative coins each year with one-third in the United States alone.

The first Israeli commemorative was struck in 1951 as a special 500 Prutah silver addition to the Prutah trade coin series (see *The Shekel*, Vol. IX, No. 5, September-October, 1976). The actual

numismatic program of the State of Israel, however, was not launched until 1958 when the government struck an elegant five lira piece commemorating the 10th Anniversary of the nation. That coin, consisting of .900 silver and 34 mm. in diameter, was adorned with a stylized Menorah which was subsequently adopted as the official emblem of the Coins and Medals Corp. Since then Independence Day coins dedicated to various themes, have been minted annually, making it the longest continuing commemorative series. With demand far exceeding the available supply, many of these coins have soared in value, rising dramatically 10, 20 or even hundreds of times their original prices.

And yet, with it all, the Israeli commemorative is a paradox, for it is legal tender that is rarely ever tendered, currency that is never current and money that many Israelis have never even seen. As a result it is often spurned by those who call themselves "*real numismatists*," trade coin collectors who look upon these brilliant, mirror-like objects with disdain—or at best with good natured tolerance—considering them nothing more than medallion art.

While the money of ancient, Mandate or modern Israel is of great historical significance, the commemorative has earned a very distinct and important place in the numismatic history of the Jewish people and its true role should finally be appreciated. Indeed, it is no less "*real money*" than an Agora coin for, no matter how one may argue, the fact is that it is still legal tender supported by the Bank of Israel and recognized by law. Although it may be impractical for trade, it has such capabilities and, just like the commemorative stamp, the coin can always be redeemed at its nominal face value.

Israel's commemorative coins have a distinction all of their own. Unlike those of any other nation, many of their themes are derived from the Torah, tradition and Jewish history, thus uniquely serving as visual aids in religious education. Moreover, many were intended for actual use, demolishing the theory that commemoratives are a "*pareve*" breed without purpose or meaning. There was the Purim Half-Shekel, a half lira cupro-nickel piece issued in 1961 and 1962, designed to be donated as the traditional Purim contribution; the recent series of Chanukah "*gelt*," permitting the presentation of authentic Jewish money; and the Pidyon Haben coins, the most fascinating of Israel's numismatic creations. As prescribed by the Torah, five silver shekalim were required to redeem the first born son from Temple service on the 31st day after his birth. In 1970 the Bank of Israel, in conjunction with the Chief Rabbinate, minted Halachically acceptable silver coins replacing, for the first time in Jewish history, all foreign currency utilized for this purpose.

Probing into history, one finds that today's commemorative coinage, with its varied themes of Judaism, has as its source an ancient practice of minting silver coins mainly for propaganda purposes. During the Hellenistic period between the 4th and 3rd centuries B.C.E., states utilized coinage as an expression of their sovereignty and to promote political and ideological data. Bronze coins were very rarely used for such purposes. Similarly, Israel's silver commemoratives frequently communicate concepts of national concern such as the plight of Soviet Jewry which was the theme of a special 1971 issue, the reunification of Jerusalem or the capture of the Western Wall in 1967. Almost prophetically — considering the current peace efforts — last year's anniversary coin was dedicated to "*Brotherhood in Jerusalem*." Although reduced in size and silver content, it was a most beautiful coin, depicting the City of Jerusalem being held aloft by a dove.

To the specialist of commemorative coins, the Israeli issues represent a little of everything: a limited trade coin concept with the unique beauty of medallion

art, linking the past with the present. In a recent issue of *The Shekel* (Vol. XI, No. 1, January-February, 1978) both David Hendin and Edward Janis, two renowned numismatists, urged collectors to know their coins. Certainly this holds true for commemoratives as well. Insight into both modern and ancient Israel can be derived from the in-depth study of Israel's commemoratives, as well as the numerous side benefits that delight a collector's heart: varieties, errors, rotations.

Nevertheless Israel's numismatic program is not without its faults and much can probably be done to enhance the status of the commemorative coin. While economic considerations may have dictated the recent changes in nominal values of some of the series from five to ten to twenty-five lirot, affecting the cost prices and, in turn, the ability of many people to collect the coins, such policies usually do more harm than good to the hobby. Mintage amounts have often been excessive, series have been discontinued and silver content drastically reduced or eliminated.

The Pidyon Haben coin — so religiously significant that they were a credit to the Jewish nation — should never have been cancelled. Rather it could have continued in some limited form — perhaps lower mintage, smaller size or B.U. condition only — so that its intrinsic Judaic value would not have been lost.

In 1977, the IGCAM created a meaningful campaign to promote interest in its Chanukah coins, urging their purchase as true "*Chanukah gelt*," again indicating the usefulness of commemorative currency. But if such a concept is to gain credibility, then the government should be prepared to distribute the coins so that "*Chanukah gelt*" will be received on Chanukah and not on Purim.

Israel is a unique nation and its commemorative coinage has served that uniqueness in a very special way. It is an *Ambassador of good will and inspiration*, conveying to all peoples of the world the proud heritage of the Jewish people. No effort should be spared to further that role.

Hoofien's "Illegal" Legal Tender

TEI-AVIV 1948 — PART 2

By FRANZ FRANKL

Every Israel catalog repeats Sylvia Haffner's story that according to Dr. Leo Kadman the Anglo Palestine Bank Notes 1948 were imprinted in *Israel* with the clause "Legal Tender For Payment Of Any Amount" (LT Clause) *after* the Banknote Ordinance was passed on August 16, 1948. The 1948 currency has the above clause and a provisional one "The Bank Will Accept This Note For Payment In Any Account" (P Clause). But how could about eight million banknotes be imprinted, on face and reverse, within *one night*? or even within one week? This is physically impossible.

Dr. Leo Kadman was the first syngraphist to research Israel's 1948 currency. *Coin World* of January 28, 1970 published posthumously a manuscript "Israel's First Banknotes" by Dr. Leo Kadman, wherein he states "...that after the proclamation of the State of Israel the LT Clause superseded the P Clause." Above statement and the doubt of the author induced the research staff of the

ABNC to go over their files. The following "time table" was established:

February 26, 1948: First discussion between Messrs. S. Hoofien (Mr.H) and G. Hammer, Comptroller of the Jewish Agency for Palestine, New York, and the ABNC. At that time there was not yet a sovereign state. No legal provisions for any bank to issue currency. It was not known if an eventual issue would be of the state or a bank of issue. The sole purpose of the meeting was to explore the possibility of having an entirely new issue of notes prepared. Mr.H pointed out that he could give no assurance, having no authority to do so. ABNC arranged for Mr.H to send a draft of the proposed text and asked for payment in "hard" money.

March 25: Mr.H brought the Face text.

March 30: ABNC advised Mr.H to secure approval of the State Department due to the text referring to the notes as "Legal Tender."

April 2: Mr.H and council Mr. M. Boukstein called to discuss details of placing the order. Mr.H asked ABNC to get



State Department approval, as the Jewish Agency was not qualified to do so.

April 17: Mr.H gave instruction for P Clause on all denominations.

April 19: ABNC submitted model and proposals for colors, etc.

April 23: Mr.H accepted proposal and showed proof of his official authorization.

April 27: Mr. Boukstein sent authorization of the signature of Mr.H.

May 18: ABNC Foreign Department asked the Comptroller for an estimate of making changes in the text!!

1. Inserting a NEW "LT Clause"

2. Taking out "P Clause," destroying all printed One Pound Notes and printing *ALL NOTES* with the New clause.

Since the back printing was almost completed on the One Pound notes, it was decided to *ADD* the LT Clause by a supplementary printing. And so on May 18, three days after the Declaration of Independence the P Clause was superseded by the LT Clause. To save time and money the notes were printed with both clauses. Mr.H must have been a wizard and charmer indeed. He succeeded in having the LT Clause imprinted *two months before* the Bank Note Ordinance, 1948, was confirmed by the Provisional

Government of Israel. There is no precedent . . .

ABNC numbered the notes in series of 1,000,000. The first series has no prefix. Every new series has as prefix a latin character which was changed in alphabetical order for any additional series. The currency is undated and ABNC gives as references the dates the orders were entered. The original order was entered on April 26, 1948 — the last reprint on September 11, 1951.

Denomin.	Date ent.	Quantity	Prefix / Numbering
500 Mills	4-26-48	1,000,000	000,001— 1,000,000
	6-22-48	500,000	A 000,001—A 500,000
	9-13-48	2,000,000	A 500,001—C 500,000
1 Pound	4-26-48	4,500,000	000,001—D 500,000
	6-22-48	2,500,000	D 500,001—F 1,000,000
	10-22-48	2,000,000	G 000,001—H 1,000,000
5 Pounds	4-26-48	1,500,000	000,001—A 500,000
	6-22-48	1,000,000	A 500,001—B 500,000
	10-22-48	900,000	B 500,001—C 400,000
	3-18-49	1,450,000	C 400,001—D 850,000
	1-11-50	1,600,000	D 850,001—F 450,000
	7-6-50	2,000,000	F 450,001—H 450,000
	9-11-51	2,000,000	Y 000,001—Z 1,000,000*
10 Pounds	4-26-48	800,000	000,001— 800,000
	6-22-48	600,000	800,001—A 400,000
	10-22-48	550,000	A 400,001—A 950,000
	3-18-49	770,000	A 950,001—B 720,000
	1-11-50	800,000	B 720,001—C 520,000
	7-5-50	1,000,000	C 520,001—D 520,000
	3-1-51	500,000	D 520,001—E 020,000
50 Pounds	4-26-48	10,000	00,001— 10,000
	6-22-48	40,000	10,001— 50,000
	7-6-50	200,000	50,001— 250,000

*The jump in prefixes was to end this issue of notes with the last letter in the alphabet.



The numbers for the 50 Pounds notes are remarkable. Apparently it was intended to issue only a small amount of this denomination, so a serial number of 5 digits was assigned to it. When in 1950 additional 200,000 were ordered, ABNC maintained the continuity of the serial numbers; this last issue starts with a 5 digit serial number 50,001 and ends with 250,000 a 6 digit serial number.

Specimens are part of regular printing runs. All ABNC Specimens have punched out holes, except when some customer wanted some uncanceled. When completed the required number of sheets are pulled from the first run notes, overprinted SPECIMEN and holes punched out. The holes are punched so as to distinguish Specimens from Regular notes. Usually the holes are over signatures. All Israel catalogs illustrate the 1948 Specimens *without* holes. The author inspected the Specimen Set in the Kadman Numismatic Museum, T-A, and in the collection of the Bank Leumi Le-Israel. Both sets *have* punched out holes and the photos were taken from either one of these two sets. According to ABNC all Specimen Sets were delivered with punched out holes.

There were a few pieces 500 Mils Specimens, which by "*human frailty*" were not punched. The mistake was discovered by ABNC. Immediately the notes were destroyed. ABNC is certain that none has been delivered unpunched. No proofs of unpunched notes were kept. The mistake in the catalog apparently stems from the fact that pictures were taken against a dark background and so the punch holes were almost invisible.

Even today, after reprints, one can discern with a powerful magnifier the punch holes in the catalog. There is a lively controversy if Specimen Sets are collectible.

Contrary to Regular Notes they were not "alive." Many people maintain that the regular 1948 Fifty Pounds Note (250,000 issued) is more desirable and rarer than the 1948 Specimen Set (500 issued). The 1948 currency is the HISTORIC FIRST CURRENCY of an independent Jewish State. Specimen Sets had to be sent to many countries and Central Banks as well as to many "high personalities." Being the first banknotes the Specimen Sets are the "*MONETARY* Declaration of Independence."

By August 1948 the new banknotes were finally in the vaults of the APAK. In a night session on August 16, 1948 the Provisional Government sanctioned the Bank Note Ordinance—the APAK as sole banker and financial agent of the State of Israel, was chartered to issue banknotes of 500 Mils and up as Legal Tender. The next morning the notes were put into circulation. Mr.H again showed what a good psychologist he was; the new notes did not flood the country. They were issued gradually at the same time Israel started to redeem PCB currency in London. The Mandate currency OFFICIALLY ceased to exist in 1952, however, it could be redeemed at a later date by simply sending it to the Westminster Bank, London, with the request of redemption . . . it just took a while.

The author lived in Israel during these years. Everybody, but everybody noticed that the new notes had Palestine Pound denominations, while the Israel Pound was the legal currency — the same as everybody noticed that the first postage stamps of the State read "Doar Ivri" — but *NOBODY CARED*.

A war had to be fought, a war had to be won — this was what the people of Israel cared about.

The author would like to pay special appreciation to Z. Birnbaum, Esqu., Secretary, Bank Leumi Le-Israel.

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Arab-Byzantine Coinage In Eretz Yisroal

by Edward Janis



Part II

It is truly a misnomer to classify all the issues struck in the area as Arab-Byzantine. The coins that are truly imitations of the existing Byzantine prototypes of Justin and Sophia and Heraclius and their transitional counterparts fall into this classification. The later pieces are Arab issues and fall under the so-called Post Reform Period. These pieces will be discussed in the next issue.

Up to forty years ago it was presumed that the so-called Arab-Byzantine coins were actually an integral part of the Imperial Byzantine copper coinage. In the beginning, they had a complete absence of any Arabic legends and the language on the coins was Greek.

For the Arab-Byzantine period, Walker(1) has broken down the types of emission according to linguistic characteristics as follows:

- A. *Byzantine (Greek) Types*
- B. *Byzantine (Latin) Types*
- C. *Byzantine (Pahlevi) Types*

For the area that we are concerned with, the coins were of one metal, copper, and fall under the Byzantine (Greek) type. The Latin type was generally minted in North Africa and Spain. The Pahlevi type was issued by the mint at Susa and another uncertain mint.

In our last issue, we listed the mints of Jund Al-Urdunn and Jund Filistin. Only the mints of Tabariya (Tiberias), Baisan (Bet Shean) and Iliya (Jerusalem)

struck these Greek legend early types. In the later transition, and these are still imitations of the Imperial Byzantine coinage, the language is bilingual and contain both Greek and Arabic (Cufic) legends.

The type of coin that we are concerned with is a fals (three or more are called falus). The word is an Arabization of the Byzantine follis (plural folles), a coin first struck by Diocletian as a silver washed bronze coin. Later, it became smaller and was issued without its silver coating. The first of these imitations of Justin and his wife Sophia who ruled 565-578 C.E. were copies of a prototype coin of a type that dated long before the Arab conquest but must have been still circulating in the area.

The characteristic obverses for the group followed the following chronological pattern viz:

- I Justin II and Sophia
- II Heraclius and Family
- III The Umayyad Caliph
- IV Twin Standing Figures
- V Uncertain and Probable Arab-Byzantine

The reverses also help in placing the chronology in its proper order. The valuations of the coins are shown as an M for forty nummia and the K for 20 nummia. Forty nummia was a fals (follis). The 20 nummia pieces are rare. Here then is the order of the reverses:

- 1) The uncial or mayuscul M is the earliest type
- 2) The cursive or miniscule m is placed at a later period

3) Still later we find the transformed
"cross on steps"

On examination of the obverses we find a breakdown of the reverses in this order:

<i>Obverse Types</i>	<i>Reverse Types</i>			<i>Mint</i>
	(1)	(2)	(3)	
I Emperor & Empress Enthroned	X			Scythopolis (Baisan)
IIa Emperor Standing	X			Tabariya (Tiberias)
IIb Emperor & Two Sons	X			Tabariya (Tiberias)
IIIa Standing Caliph (no names)		X		Ilyia Filistin (Jerusalem)
IIIb Standing Caliph (names & titles)			X	Jebrin
IV Ewin Standing Figures	X			Without mint name (Baisan Type)

The most remarkable feature of these coins is that these early issues contain Christian symbols and emblems. It is also remarkable that in copying the Byzantine coins, the Umiyad invaders used the effigies of heads of state that they had defeated! Compare it, if you will, with let's say with the Allies in conquered Germany at the conclusion of World War II, striking coins in Germany using a stylized portrait of Hitler on the obverse of the new coinage and having a swastika on the reverse.

The cross may be seen in the orb in the Emperor's hand or in his sceptre and even in his crown. In the accompanying photographs, note the cross between the Emperor and the Empress on the coin of Scythopolis. On the reverse it also appears above the valuation M. As time goes by, these Christian symbols are either obliterated by a blob or altered so that they do not appear.

Look at the coin of Tabariya and you note a Christogram above the M. This is a later type showing Emperor and Two Sons (Heraclius). By this time, the coins are bi-lingual and the mint name is in Kufic (Arabic). Two types of the Baisan coins are shown. One contains all Greek legends (earlier) and the other is transi-

tional and has the mint name of Baisan in Kufic script.

The cursive m is confined in this area to the mint of Iliya (Jerusalem).

The transition continues and we see the introduction of the Standing Caliph type. He now is shown without headdress and is shown with a halo. This replaces the Emperor's crown with its cross. The legends are now entirely in Kufic script. It should be noted here that the Umiyad Caliph's robe is different in all of the mints of the vast new empire which extended to Spain in the West. The herringbone pattern of the robe on the Iliya coins are, in my opinion, as much an identification of the Jerusalem mint as the actual name Iliya in Kufic script. The earliest Standing Caliph type containing all Arabic legends appears, at this time, to be coins of Jabrin (Bet Govrin).

The Twin Standing figures (2 Caliphs ?) replace this type and we now see a sword replacing the Christian orbs and crosses. The headgear is not the crown of the Emperor but the Arab kufiyah.

With the foregoing, we have run the course of the imitations of Byzantine pieces and their evolution to the Post Reform coinage which shall be examined in the next issue.



**Emperor and Emperess Enthroned (Justin II and Sophia). All Greek legends.
Mint of Nicomedia — This is the prototype.**



**Arab-Byzantine copy of the prototype. Same except for the Kufic (Arabic)
name of Baisan (Scythopolis). Note the crosses and retention of Niko.**



**Emperor and Two Sons (Heraclius). 40 Nummia of Tabariya (Tiberias).
Note Christogram over M.**



**Standing Caliph — Ilyia (Jerusalem). Note cursive m,
halo and the herringbone pattern on robe.**



**Twin Standing Figures (Caliphs?). Note swords.
Coin is of Baisan. The rare K is 20 nummia.**

Tel Aviv's older sister

By EDWARD SCHUMAN

Edged by the broad blue band of the Mediterranean, and pinpointed by domes and minarets, the skyline of Jaffa is low-slung and uncompromisingly in the Middle East.



ED SCHUMAN

Romantic, exotic, oriental; older sister of brash, busy Tel Aviv, Jaffa, which is Yafo in Hebrew—the word means 'beautiful'—is a city with a recorded history of three thousand five hundred years, and lovely biblical and mythological legends surround it.

The tale of Jonah is widely known: bidden by the Lord to go to Nineveh and pronounce its doom for wickedness, the

Historically Jaffa has a long long story to tell. One of the region's most ancient cities, it was a thriving port when Hiram of Tyre shipped the cedars of Lebanon to adorn King Solomon's temple. From the same harbor, Jonah set sail on what turned out to be a piscatorial voyage. Richard the Lionheart, Saladin, and all the heroes of a glorious past, made their entry to the Holy Land through Jaffa.

In real history, there is hardly a conqueror of the Land who overlooked this important harbor. Sennacherib took it in 701 BCE, Alexander the Great in 332 BCE, Jonathan the Hasmonaean in 148 BCE. The Romans destroyed it in 68 CE, two years before they wrecked Jerusalem. The Moslems captured it some six centuries afterwards. The Crusaders prized it as the most convenient haven for Jerusa-



JAFFA COIN MEDAL

reluctant Prophet sought to escape his divine mission. So he went to Yafo and took ship to Tarshish. But, after many adventures, he ended up in the belly of a whale, and in it spent three days. Belched forth on to dry land, he finally obeyed the Lord's command.

The myth also concerns a sea-monster: the enchanting Andromeda, having offended the sea-god Poseidon, was chained to a rock that rises from the Mediterranean off the shore at Jaffa, and left to the mercy of a sea-monster. But the hero Perseus, mounted on his winged courser, killed the monster and rescued her.

lem and they fortified the town, but their long struggle with the Saracens ended in 1268, and it fell to Sultan Baibars.

Napoleon, later thwarted at Acre, seized Jaffa in 1799. The first Zionist pioneers entered the Promised Land through Jaffa, and, in 1909, they founded the new city of Tel Aviv on its northern dunes.

A magnet for locals and tourists alike, Jaffa's flea market is a flotsam and jetsam collection of past and present. Old copper (watch out for the real thing), Beduin jewelry, Persian pottery. And the asking price is never the one you'll finish on.

Bargain, bargain, bargain, is the name of the game. Otherwise your stallholder is disappointed at missing out on some fun, and you'll find yourself paying a lot more that you should for that copper kettle.

A town of many moods, Jaffa's hillside when the sun's out, is for exploring corkscrew pathways, archaeological sites, and stunning views. At every corner you'll find a cafe angled just where you can soak up the full impact of Jaffa's charms.

And finally when the State of Israel was established in 1948, Jaffa became the history-laden half of modern Tel Aviv; the visible reminder of the convoluted course of events in this crossroads of the world.

BRONZE CITY-COIN OF JAFFA, MINTED DURING THE REIGN OF THE EMPEROR ELAGABALUS (217-222 CE).

Obverse: Head of Elagabalus to the right. Around, the inscription in Greek, ΑΥΤ.Κ.Μ. ΑΝΤΟΝΙ, abbreviations for Autocrator Caesar Marcos Antoninos.

Reverse: Athena standing, with her head to the right. She wears a helmet, and her left hand is on a shield that rests beside her feet. Her right hand holds a lance. Around, the inscription in Greek,

Athena was goddess of the sciences of war and reason, and the patron deity of Athens.



Her appearance on a coin of Jaffa is not fully explained, unless we regard her as patron of all heroes. This may be relevant to the legend of Andromeda, chained to a rock in the roadstead of Jaffa as a sacrifice to a sea-monster. Perseus, her deliverer, could have been sent to the rescue, on his winged courser, by Athena.

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COINS OF ANCIENT ISRAEL

by David Hendin



What Are Barbaric Coins?

We are often asked about coins that are referred to as "*barbaric*," or those that are said to have "*retrograde*" inscriptions.

Barbaric coins are those that are unusually crude in the alloy, the striking, the design and cutting of the dies, or a combination of all these factors.

Retrograde inscriptions are those that appear in "*mirror writing*" instead of the normal form.

There is lively discussion among numismatists concerning the coins in these categories. We are especially interested in them because they frequently occur in most of the types of ancient Jewish coins. We are not sure why.

It has been said, for example, that the very barbaric coins of the First Revolt (66-70 C.E.) as well as those of the Bar Kochba War (132-135 C.E.) were struck by Jewish soldiers hiding out in the Judean Hills.

This is a rather fascinating possibility since collectors would no doubt favor these coins if this exciting historical possibility could be proved.

To our knowledge there has been no metalurgical analyses of this series. Such tests could determine whether the alloy of the barbaric coins differed significantly from the alloy of the normal series. If it did so on a fairly frequent basis, it might be probable that the barbaric coins were indeed minted under "*field*" rather than "*mint*" conditions.

(We have contemplated doing just such a study, however, the necessary metalurgical tests are prohibitively expensive — running into many thousands of dollars.)

On the other hand, it is equally possible



Was this coin made by apprentices in the mint or struck by Jewish rebels hiding out in the Judean Hills? Extremely rare barbaric and retrograde denarius of the Bar Kochba War (132-135 C.E.). Obv: "Shimon" retrograde within wreath. Rev: 3-string lyre (kithara) with blundered inscription "For the freedom of Jerusalem."

that the barbaric Judean coins were struck in the central mint by either poor craftsmen or apprentices who made errors.

This theory has some support in the fact that in addition to barbaric coins of both revolts, there also exist barbaric coins of the Hasmoneans, the Herodians, and the Procurators of Judea.

Retrograde inscriptions cannot be used to support either theory specifically.

The retrograde inscriptions probably occurred because the individual cutting the die was inexperienced. He did not understand the principle of die-making that necessitates the cutting of the die in reverse. When the "*negative*" die strikes the metal, a true image is formed.

The beginner engravers worked by copying. Thus they probably cut their first dies by copying prototype coins and not other dies.

When coins were stamped from those dies, the inscriptions appeared in retrograde.

We don't know if the dies for the retro-

Continued on Page 40

1949 25 MILS Pattern Pieces

By ARTHUR REICH

IN 1948, the first coinage of the new State of Israel made its appearance. These first coins, in the denomination of 25 MILS were made of duro-aluminum. Because of the extremely poor strikings of these coins, there were doubts that these would actually be released into circulation. However, due to the serious shortage of coins, they were placed into circulation in July of 1948.

It was decided to strike the same design for the 25 MIL coin again in 1949. However because of the poor condition of the 1948 strikings, they decided to use a different metal for the coinage. The factory struck several coins using brass, bronze, copper, and a white metal pewter composition. These pattern strikes were made specifically for the purpose of testing, to see which other metal, if any, could be used in place of the original duro-aluminum.

Test strikes were made in Pewter, copper, BRASS, and bronze. Because of the nature of the dies, the results of these harder metals were less than satisfactory

and there was fear that the dies would crack.

A full scale war was in progress, and it was thought that insufficient quantities of any of these different metals would be available for coinage purposes.

The Israel Government had already placed an order for a full set of trade coins from abroad. They were to be struck by the Imperial Metals Industries in England, and were expected to arrive in Israel shortly. The idea of striking the 25 MIL coins in a different metal was abandoned, and duro-aluminum was again used in the strikings of the 1949 25 MIL coins.

Those pattern pieces which were in different metals were cut into smaller pieces using a metal shears. Some escaped this mutilation process and are in the hands of collectors along with the mutilated pieces. Unfortunately there are no records how many of which were struck, how many of which metal were cut up, and how many survive. After all, this happened almost thirty years ago.



1949 25 MILS PATTERN PIECES

A New Israel 50 Pounds Note

By SAMUEL LACHMAN, Haifa

A new Israel 50 Pounds Note was placed into circulation on 26 January 1978, thus completing the 1973 series. The note bears on the obverse the effigy of Professor Chaim Weizmann (1874-1952), the first president of the State of Israel (elected president on 16 February 1949, died on 9 November 1952). In the background is the building of the Vix Library at the Weizmann Memorial in Rehovot.(1).

The reverse shows the Damascus Gate, in Hebrew Sha'ar Shkhem (Sichem Gate), of the Old City of Jerusalem. The colors of the note are various shades of green. The background on both sides is composed of multicolored wavy lines. The paper of the note is in a shade of pale blue.

The watermark at the left side of the obverse shows the head of Weizmann in the reverse sense in profile. The obverse bears at top right the numerals 50 in deep green, and at left in multicolored wavy lines, surrounded by a green border line. In centre is the Hebrew inscription: Hamishim Lirot Israeliyot (= Fifty Israel Pounds). Below in Hebrew "Bank Israel," and the date 5733-1973. At bottom left



are the signatures, at right Moshe Sanbar, director of the bank, and at left David Horovitz, chairman of the advisory council. It is pointed out that the notes were already prepared in 1973, thus bear the signature of Moshe Sanbar, who is no more the director of the bank. The present director is Aaron Gafni.

For the identification of the note by the blind, the left bottom corner of the obverse bears one circular disk. The reverse shows numerals similar to the obverse, and in addition numerals in the right bottom corner in Arabic. At top appears Bank Israel in Hebrew, at left in Arabic, and below in English. There are serial numbers composed of ten digits at top left and bottom right.

The reverse bears the bar code at top right, and bottom left. The notes obtained by the writer have an off-set of the bar code on the obverse (top left, and bottom right). The size of the note is 140 x 76 mm. (The official information says 141 mm, but the notes measured by the writer have a width of 140 mm only).

(1) I am grateful to Mr. Shmuel Aviezer of the Bank Israel for his assistance.

TWO MAVERICK TOKENS

By BEN ODESSER

Most 'maverick' tokens are not of much consequence. But when they are 'Judaic', it is important that they be traced down and attributed properly. I hope that this article will contribute to finding the date, place, and use of this 'Shomer Hadas 5¢' token.

The token is 25mm, of aluminum, with a blank reverse, and a high edge. It seems



not to be of recent manufacture as the fabric of the aluminum seems to be of an earlier vintage than the modern aluminum tokens. I would guess that it was made in the middle 1920s. It was purchased in 1968 from a Chicago dealer who purchases coins and tokens by the lot and has no idea where or from whom he got it. I've taken the token on the 1st, 2nd and 10th AINA tours to Israel asking about it to most of the knowledgeable dealers and collectors in Israel and New York City.

The rough translation of the words, 'Shomer Hadas' from the Hebrew means 'Guardian of the Faith'. There is a 'Shomer Hadas' society in Chicago and in other U.S. cities. The primary function of these 'Shomer Hadas' societies is to give a decent Jewish burial to poor Jews. Several years ago I called the secretary of the Chicago 'Shomer Hadas' society. He told

me that his society never issued tokens and he has been a member since 1914!

There was a Shomer Hadas Congregation at 11445 S. Forest Avenue in Chicago. It was sold within the last year. Last year when I went there it was closed. The person that I called, whose name was on the door, was unable to tell me if the congregation had ever had tokens struck. I spoke, on the telephone, to the Cantor, Herman L. Steiner, and he does not remember any tokens issued. But there may still be a possibility that this Shomer Hadas Congregation may, indeed, be the place of issue.

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One of the observances of the Sabbath for orthodox Jews is not to carry or use



money on this Holy Day. In Israel, there are many different sets of "tokens" used for this purpose where the Orthodox can

obtain necessary commodities without violating the Sabbath. Most are either of paper or plastic materials.

The city of Skokie, Illinois, is the home of the Hebrew Theological College. The Yeshiva Student Council around 1960 issued a set of wooden nickels which were used at the soda pop concession on Shabbos and Yom Tov (Jewish Holidays) only. The reverse side with the inscription is the same for both wooden nickels. The obverses are identical also except for color. One is red, the other blue.

According to Rabbi Gerold Isenberg, assistant dean of the college, these were purchased by the students prior to Shabbos or the holidays, and then on this occasion, used as receipts for soda pop.

Originally one color was used to obtain the soda pop, the other as a deposit on the bottle. There was not widespread use of cans or one way bottles at this time. So actually both tokens were required to obtain the soda pop, with one color being returned upon returning the empty bottle. After some time, there were no differentials in the color, and two wooden nickels were used.

The soda pop concession is long gone, being replaced by automatic vending machines, and come to think of it both the wooden nickel and the nickle nickel cannot buy soda pop any longer. The only thing that remains is the memory of the sweet taste of the Five Cent Soda pop, and a few wooden nickels which have survived.

Bound copies of THE SHEKEL, for years 1976 and 1977 Volume IX and X are available in very limited amounts. Covered in Blue Buckram, Gold Stamped similar to those of the past years. Price \$12.50 Postpaid. New York State residents must add applicable sales tax.

COINS OF ANCIENT ISRAEL . . . by David Hendin

Continued from Page 36

grade coins were engraved by beginning diemakers in the mint, or with rebel bands of Jews in hiding in the hills.

Another interesting irregularity that occurs especially on the Hasmonean coins is the misspelling of the words in the ancient Hebrew inscriptions.

Scholars account for the errors in this way.

The ancient Hebrew script was already out of use at the time the Hasmonean coins were issued (beginning about 100 B.C.E.).

Many of the people never learned it. People had to go to libraries to look at old manuscripts to see what the letters looked like.

Many people in those days were not

literate. It is very possible that skilled craftsmen such as die engravers were not literate anyway, and certainly not in ancient Hebrew. The primitive form of writing had already been replaced by the currently used Aramaic alphabet.

Thus craftsmen engraved the inscriptions by copying letters that meant nothing to them from a design onto a die.

If you don't think that's difficult, try copying a few words in Chinese without making significant errors.

Thus the frequent misspellings on the Hasmonean coins are also explained.

(David Hendin will answer your questions about ancient coins. Please send photographs or rubbings only, do not send coins.)



Raphael Aldor - New Acting Director General Israel Government Coins and Medals Corp.

Barely ten weeks after he was appointed Deputy Director General for Marketing of the Israel Government Coins and Medals Corporation, Raphael Aldor was promoted by the Board of Directors to the top position in the Corporation.

"Raffi" Aldor, as he is widely known to his friends both in Israel and here in the U.S., is far from being a newcomer to Israel numismatics. From 1972 to 1973 he had been North American Director of IGCM. This was a period of steady and solid growth, the "golden age" of Israel numismatics worldwide. Upon his return to Israel, he switched over to the publishing field. His latest assignment was Executive Director of the Jerusalem International Book Fair, the world's second largest event of its kind.

From the Book Fair, Raffi has now returned to the world of those "metallic ambassadors," which likewise spread goodwill and understanding among nations. After a short period as Acting Director General Shmuel Peled's deputy, he was appointed to the latter's position upon his resignation. It was rather a natural choice for the Board of Directors, since Raffi has had the experience and expertise required to run the Corporation.

The new Acting Director General's first official activity was to welcome the AINA group to Israel on its arrival at Ben Gurion Airport—barely three hours after his appointment, and while the I.G.C.M. Board of Directors' meeting was still on. The following day he was addressing the group at their banquet in Tel-Aviv. "You cannot expect from me to make policy

statements so soon after my appointment," he said. "The only thing I am prepared to say at such an early stage is that we in the IGCM are fully aware of AINA's important work and will do our utmost to keep the close association which has marked our relationship since AINA was founded over 10 years ago."

At the farewell banquet for the group in Jerusalem's King David Hotel, Raffi said that he and AINA's President Morris Bram did not always agree on every point, but as long as they are both motivated only by what they consider the welfare of their respective organizations, they will always find a way to straighten out their differences amicably. And, indeed, Morris Bram and the other members of his Board in the group met with Raffi on various occasions during the tour and found him understanding of the differences between our organizations.

Raffi brings many new ideas to IGCM and would like, of course, to see them implemented. However, he considers his most urgent task is to restore the collectors' confidence in Israel numismatics, which for various reasons has been badly hurt in recent years. He admits this will take some time and a few solid issues, but he is confident it can be done.

The new boss at IGCM is expected at the forthcoming AINA Convention in New York. He will be listened to very attentively by the AINA membership and by the collectors at large, all of whom are eager to know whither goeth the Israel Government Coins and Medals Corporation.

30th Anniversary Coin Issued by Israel

Legal Tender — in gold and silver varieties

"A People Reunited with Its Land" is featured as the theme of Israel's 30th Anniversary Commemorative Coin. The coin will be issued in Silver .500 fine and Gold .900 fine. In both cases the nominal value is a 'first' in Israel numismatics. It is the first IL 50.-silver coin to be issued by the Bank of Israel, and likewise the first IL 1,000.-gold coin. The silver commemorative will be issued, as usual, in two varieties: B. U. and Proof.

The coin, which was designed by Eliezer Weisshoff, depicts on the obverse, an olive tree with the words "Israel's Thirty Years" in Hebrew interwoven in its leaves. The reverse depicts Israel's State emblem, the nominal value, and the word "Israel" in Hebrew, Arabic and English; and the year of issue.

The 30th Anniversary Commemorative coin will be distributed by The American Israel Numismatic Association.



DETAILS OF COINS:

Metal	Description	Face Value	Diameter	Weight	Price per coin, US\$
Gold/900	Proof, mintmarked with Hebrew 'mem'	IL1000	25 mm	12 g	\$230.00
Silver/500	Proof, mintmarked with Hebrew 'mem'	IL 50	34 mm	20 g	\$ 30.00
Silver/500	B.U., Mintmarked with Star of David	IL 50	34 mm	20 g	\$ 15.00

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